2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

Unidentified

The designs on Pl. 28T are the same as those painted on the face of the chief mourner, *Kangi*, at *Waniamperi's* final *pukamuni*. I did not ask about their meanings. 302 778

Although I did not learn the meanings of the facial designs on the remaining faces on Pl. 28, it is reasonable to suppose they all referred to some mythological story, probably associated with the totem of the aboriginal who wore them.

7. THE PUKAMUNI DANCES

A number of the dances we saw at the *ilanias* and final *pukamuni* rituals belonged exclusively to certain Tiwi totemic groups. They were so constant in form that, in no time, we could recognise the dance and the totem to which it belonged. [794] 765 535

Many of these dances are more strenuous than any belonging to the mainland; some of them, indeed, so strenuous, i.e., the crocodile (Pl. 30E), the shark (Pl. 30D), or the sea-eagle (Pl. 30J), that they seldom lasted more than a minute. [171]

Although I recorded only fourteen of these totemic dances (illustrated on Pls. 29 and 30), I feel sure that these represent but a small proportion of those performed by the Tiwi. For instance, none of the totemic dances belonging to the dead person would have been performed at the burial rituals we witnessed.

Pl. 29A is the dance of the jabiru, *Tjalasi*, which was performed with such skill and abandon by *Nilisuma* at the Bathurst Island *ilania* of *Waniamperi's pukamuni* ceremony.

Pl. 29B is the dance of the boobook owl, *Purujikini*, who with his wife, the barn-owl, *Pisuma*, organized the second *kulama* ceremony on Turiturina Island, western Bathurst Island. The dancer is indicating the large eyes of the boobook owl.

Pl. 29C is the dance of the blanket-lizard, *Kilpuruni*, who was punished by *Jurumu*, the wedge-tailed eagle, because the former seduced *Jurumu's* wife. The dancer walked around the ceremonial ground with an awkward gait, in imitation of the blanket-lizard's curious method of locomotion.

Pl. 29D pictures the frog-woman, *Kwouk-kwouk*, who is the mother of the man of the thunderstorms, *Pakadingo*, the woman of the monsoon rain, *Tomimbu*, and the lightning woman, *Bumerali*. The frog dance was performed many times at the *ilanias* of *Waniamperi*, the frog being the totem of his father.

2: Mountford E-5 (1954) 1958
OI20 Tiwi OI20

202 765 *palmatjinis*, and cane armlets, *jairinis*. Then, taking a female *pukamuni* spear, *tunkaguni*, in his hand he seated himself within sight of the camp.

[301] [302] The local aborigines went out to welcome him, but on seeing the message stick and hearing the news, they mourned hysterically, cutting their heads [785] and beating themselves with sticks.

When the mourning died down, the aborigines gave the messenger a meal, [574] after which he returned to his own camp.

Although the general distribution of the totemic *purunkitas* has been discontinued in recent years, the aborigines who knew them well, made nine examples for me. It would seem that each totemic place had its own particular design, for when I showed the *purunkita* (Fig. 7D) to old *Tjamalampua* and *Malumerinita*, neither of whom had seen it previously, they recognized it immediately as a message stick which would have been sent to the *Mudungkala* totemic group of Buchanan Island, at the southern entrance to Apsley Straits. However, other *purunkitas*, i.e. (Fig. 5C; Fig. 5F, G, H; and Fig. 6A, E) are still being used in the *pukamuni* rituals.

[126] [184] [794]

During the early days of our stay, when the *ilanias* of *Waniamperi's pukamuni* were about to start, three men, two of them, *Marawani* and *Uramatjina*, being the chief mourners, made a journey to the Bathurst Island people for the purpose of giving them a *purunkita* and telling them the news.

A few days later a Bathurst Island man returned with the message stick, Fig. 5F, G, H, and verbal instructions relating to the forthcoming burial rituals.

Although I did not see the message stick which *Marawani* and his companions carried to Bathurst Island, I was able to make a rubbing of another (Fig. 7C), which was sent to the same locality on the death of *Pulanimbuwi's* wife.

[126]

Later, old *Tjamalampua* sent another message stick (Fig. 7A, B), to the men of the *Mudungkala* totem of Buchanan Island, asking for European goods and food to pay the "workers" at the final rituals of *Waniamperi's pukamuni*.

Notification of Death

202 211 ×532 The designs on message stick, Fig. 7C, which an aboriginal carried to the Bathurst Island people, together with the news of the death of *Nulatini*, did not, in any way, refer to the message that accompanied it, but to topographical details along the motor road between Snake Bay and Cockle Point on Apsley Straits.

The upper section, *d*, is the aboriginal camp at Snake Bay, and the indentations, *a*, *a*, are the rocks on its shores. The cross-hatched rectangle in the